

RECORD # ⑥ M-224 5-31-61

CHIEF FEATURE

1 (The record begins in the middle of a sentence)

2 ...so, you see, you cannot draw a very sharp line.

3 But I come now closer and closer to that what I
4 am, essentially; that is, what really my type is,
5 and what I could determine, something that belongs
6 to me cosmologically.

7 Now the more I see this as something that is
8 not particularly something that I would like --
9 because I cannot jump over my own knees --; you
10 see, there are certain limitations to my body,
11 limitations to my mind and limitations to my
12 feelings. Therefore I cannot be glib towards it;
13 but I can understand it. Now when I come to that
14 point where I understand a variety of motivations;
15 that is, the expression of such motivations; but
16 gradually coming to a more essential attitude on
17 my own part of why I wish to be like that.

18 Very often chief feature is connected with
19 a form of fear. Try to keep that in mind. It is
20 a certain anxiety that I am afraid of behaving
21 differently from what I essentially ought to. It
22 is something that you have to work out now for
23 yourself. I won't go further. But once when you
24 almost have the indication of what is a chief
25 feature; that is, something that is more encompassing

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1 than some of the little ones, you start to find
2 out if that motivation can be useful to you in
3 your work. You see it is a feature, and the
4 chief feature means it is quite important. There-
5 fore it never can be a fault. I cannot be responsible
6 for it; but it can be very useful. Therefore, it
7 is not a fault. It is something with which I
8 find myself; but when I realize that is the
9 motivation of me -- let's say, naturally, or
10 biologically, or cosmologically that what I am --
11 then, when I see this, and I see that that must
12 come out in a variety of manifestations; then I
13 am reminded that that is what I am, and I become
14 present to the motivations of my chief feature --
15 and then my chief feature is of tremendous help
16 because it is big. To the amount that actually
17 my energy and attention have gone into this chief
18 feature, to that amount -- when I see it -- it now
19 becomes available for work on myself.

20 So you see, the search for chief feature is
21 very important; but no one can really tell
22 you. Until you start, it is this; well, a month
23 later it is ~~that~~ something else; a month later it
24 is that. "Oh well, I really forgot something" --
25 but maybe I'm a little closer. This is the search.

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1 And you finally find something that you say --
2 "It's almost 90%, in all cases when I know how I
3 behave, I am like that. (INAUDIBLE WORD HERE,
4 PROBABLY A QUESTIONING "YES?")

5 Sometimes questions like inferiority complex;
6 certain feelings that I have that I constantly
7 always behave in the presence of danger always
8 in a certain way; that, whenever there is criticism
9 of others, and directed at me, the reaction of me
10 is always the same: with denial, with wish to
11 fight; a wish to argue, a wish not to accept, or
12 to withdraw in a certain statement that "After
13 all, what do they know about me?" Things of that
14 kind belong very close to the realm of chief
15 feature. But I would not as yet call it chief
16 feature. Chief feature has to be linked up with:
17 if I would not have this chief feature, I would
18 be in a different kind of condition, which I do
19 not trust, or of which I am fearful. Now. A lot
20 of words about this. Maybe -- What another one?
21 (QUESTION) (QUESTION INAUDIBLE)
22 MR. NYLAND: It is not always true. There is a
23 certain saying, or rather a belief, that you would
24 not recognize something in someone else unless you
25 already had it yourself. I personally don't believe in it.

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1 Of course, if I see it in someone else, and I
2 know it is myself, I can not only sympathize with
3 it but I probably ~~c~~ould explain it and perhaps
4 (I AM NOT CERTAIN OF THE FOLLOWING WORD) solve
5 it. But it would be idiotic to say that unless I
6 had it in myself I couldn't see it in someone else, --
7 because the question of objectivity is very much
8 involved in that particular statement. If I do
9 not know what objectivity is, I will never rec-
10 ognize it myself, if I do not know it. I have to
11 leave open the possibility of being confronted
12 with something that is new to me, and that I will
13 recognize it on the basis of newness. Therefore
14 I can say, there is a certain behavior (I THINK
15 THIS NEXT WORD IS) or motivation of someone else
16 which I, for the life of me, I cannot understand.
17 Nevertheless, it appears in my ken -- within my
18 framework -- and I recognize it as something that
19 I cannot understand and that is new; and, nevertheless,
20 it is there. So you see, I cannot say that it is ~~x~~
21 something that I also must have, otherwise I could
22 not see it. Of course, it is not true. It is
23 quite possible that I can detect a lie when I am
24 not a lying person. That is to say -- since I
25 know that someone else lies, I lie. Why do I lie?

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1 Because of my condition. Why does someone else
2 lie? Because of his condition, The conditions
3 needn't be the same. In one case where he tells
4 a lie -- I won't; but in a case where I tell a
5 lie -- maybe he won't.

6 So the question of having certain things in
7 oneself is completely determined by whatever my
8 motivations (I AM NOT CERTAIN OF THE NEXT WORD)
9 are -- my education, my bringing up, and the way
10 my thoughts have run. This determines me, because
11 I'm talking now about personality, and that is what
12 we are dealing with is the ordinary form of behavior
13 in human life. We are not dealing, primarily,
14 with essential being, and certainly not so-called
15 natural one (OR man), because all the naturalness
16 has been covered up by a layer of cultivation, a
17 layer of ideas, culture, certain things of good
18 behavior. So unless I could peer through that,
19 I could then judge about the motivation of someone --
20 his being like mine. Now the closer I come to the
21 center of my own being, the more similar it will
22 be with someone else who is in the same place
23 (OR state). Then I can say: I will recognize
24 that because I recognize this.

25 You see, it is a question -- how do I reach

Cut_____

Add_____

1 truth?

2 There are four ways by which I probably could,
3 on certain roads, reach truth. One is: ordinary
4 way of science. It may be that in science I can, --
5 if I could become objective, I could reach something
6 which would be absolute. I do not know, when I
7 start, I don't know how I will be affected by a
8 variety of other people. There will be ^ujeal^uosies;
9 there will be desire of misinterpretation; there
10 will be desire to make certain things to conform
11 to a working hypothesis which I already have
12 established, and therefore I must live up to it.

13 But in any event, there is a possibility that
14 I, on the road to (OR through) science, come to
15 certain conclusions which are very close to a
16 central place. The central place I call truth.
17 What it is, nobody knows, regardless of how many
18 volumes have been written about truth -- they're
19 constantly fighting about it because nobody really
20 knows what it is, and, in reality, truth cannot
21 be defined on earth.

22 There is a certain truth on earth which is
23 relative, and it is incorporated in a mode of
24 behavior among ourselves, and it is also sometimes
25 in the form of a law which, if you violate it, you

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1 go to prison. And this is truth. But what is
2 truth is much closer to the possibility of what is,
3 in an absolute sense, "it" (OR "is"), or "being,"
4 as any kind of an interpretation of human being.
5 So when I say I try to approach truth, that is,
6 I try to work with a variety of things that I call
7 scientific endeavor and research, to come to a
8 certain place where less and less of my personality
9 and interpretation is involved, and more and more
10 the objective facts of certain existents (OR exist-
11 ence), which I have to recognize even if I don't
12 understand it.

13 It is one road. You see, truth is at the
14 crossroads and there are four ways. One road is
15 science, one road is art, one road is philosophy,
16 one road is -- religion. Each of them is exactly
17 the same as science. It doesn't matter where I
18 start. My inclination itself, maybe, if I am an
19 artist, and I try in art to reproduce something
20 which is my inner life. Sometimes it can be
21 subjective -- completely subjective -- and I still
22 can call it art, if I want to; and I hope that
23 other people will understand my subjectivity.
24 There is also a way of being an artist in the
25 sense that I try to give, or produce, or create

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1 something that has never been in existence before,
2 but it has, and is, subject to different kinds of
3 laws, and even free from the laws of my own sub-
4 jectivity. That I would call objective art. Where
5 it is I do not know. There are some examples of
6 objective art in the world. Mont Saint-Michel
7 and the Taj Mahal, and the Pyramids -- those are
8 objective art. The characteristic of that is that
9 everybody in his normal state of being is impressed
10 in the same way.

11 You see, in the presence of objectivity,
12 something of one's subjectivity must drop away,
13 and one becomes essential.

14 Now philosophy.

15 I take a variety of different things, and I
16 think about Kant and Leibniz, and I read a little
17 bit here and there; and Schopenhauer attracts me
18 today, and tomorrow it is Alexis Carrel; and then
19 Bertrand Russell and then someone else. And I
20 always agree with so-and-so. Finally, I read
21 Ouspensky; then I say, yes, maybe; and then
22 Gurdjieff -- all right. And finally out of that
23 I distill something which perhaps becomes a mode
24 of feeling, not necessary (OR necessarily) as my

25 ~~_____~~

Cut_____

Add_____

1 life. But I feel in a certain state of warmth
 2 towards that whenever I become philosophical. And
 3 it is not a scientific approach, but it is something
 4 that belongs to, much more to us, then, and feeling,
 5 to my mind. At the same time, there is a certain
 6 quality in my mind that is necessary for that. The
 7 trouble is that I have no measuring stick, and then
 8 when I read something of Fichte -- "Ah! that is a
 9 man! I never knew about him. Who was he?" And
 10 then, next week -- Pascal. And I become a little
 11 demented (NOT 100% SURE OF PREVIOUS WORD). And
 12 the result is that my life philosophy is mixed up.
 13 And I take a little bit of Descartes, and a little
 14 bit of, as I say, Leibniz, and a little bit of
 15 Kant, the way I understand it, and I mix it and I
 16 put some Ouspensky in it, and there it is, here is
 17 my life's philosophy. It is true of a lot of people.
 18 It is as if they have gone through an encyclopedia
 19 and read up on a lot of things, and there they
 20 come with big books (?). (FROM NOW ON DOUBTFUL
 21 WORDS WILL BE FOLLOWED BY (?)) And they write, and
 22 they write, and _____ (?). And they're not
 23 clear at all. And when they finally put it down,
 24 then -- what the hell did you want to talk about?
 25 What was it that you wanted to say? -- "No, but

1 the other source---" and they are professors, this
2 and that and so forth. Not that I have objections
3 to it, although it is not the kind of food that is
4 digestible, or, in the end, will give you susten-
5 ance.

6 Now religion is a little different. Religion
7 is an emotional quality. It is something that I
8 wish, something with which I would like to associate
9 because it gives me to some extent a feeling of
10 security and perhaps peace. And it doesn't matter
11 from what kind of religion where I come from --
12 what my father, my bringing up is, and what kind
13 of things I have read.

14 There is one danger about religion -- it is
15 that I take the dogma for the substance. If I go
16 off on a variety of different ways of interpreting
17 God, and to prove that He exists, and all the
18 variety of Angels, you know, who can be put on the
19 tip of a pin, and so forth, and so forth -- all of
20 that. I lose myself in dogma, that is, in certain
21 forms of worship, and I forget what it is that is
22 really behind it. I try to be (?), let us say,
23 Zen, and I imitate how to be Zen and Archery, and
24 I become (?) -- and I stand there, and so forth.
25 What is there that makes me alive? It is only

1 my personality that makes a certain -- adapts a
2 certain form, and I have not as yet found out what
3 motivates a man in religion. Only certain things
4 (??? -- THREE WORDS ARE IN QUESTION) -- I can get
5 very close to the sense of worship, to the sanse
6 of allowing a higher force to take direction of my
7 life, or perhaps at certain times to have -- or to
8 be under, the influence of an inspiring thought.
9 And as a result of that -- at certain times, as
10 produced by certain circumstances under which I
11 have lived, or which I have allowed to affect me --
12 I can come to the point where I become religious
13 in the real sense of the word, without any words (?),
14 without any particular worship, but with an attitude
15 of willingness and (?) (?), and hoping, and accept-
16 ing something, if I only can.

17 Now the question of religion, it is always
18 "Can I or can I not?" If I can, then I will cont-
19 inue; if I cannot, I will need some help. Then (?)
20 maybe the help can come from a variety of different
21 approaches. And what I really do if I try to become
22 more aware, or rather, that I try to find out what
23 it is in myself that is interested in a variety of
24 different phases of life. I am a little scientific,
25 I am a little philosophical, I'm a little artistic,

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1 I'm a little religious. And what I do as I circle
2 this little point that I call truth, and I become
3 gradually, if I can, closer and closer to that
4 what is inside (????)(FOUR PREVIOUS WORDS IN DOUBT).
5 So instead of going direct, which I cannot do,
6 because I will run up against certain difficulties
7 that are in me and are in the way, I go and I
8 switch over from one road to the other, and in that
9 way I make out of my approach, which is a linear
10 one, a horizontal one, that is, as far as the
11 table (?) is concerned, subject to two dimensions.
12 In that way I can get, and I am, closer to truth,
13 until finally, in that region of the truth, I
14 realize that it is not as yet there. When I start
15 to realize that, I can then make the third dimension
16 of my possible development. This is the objective,
17 and that is the method.

18 So out of the four, something is distilled
19 which is higher (?), getting closer and closer, at
20 the same time it has to be lifted (?). And so
21 what happens is that I become gradually this (?),
22 and finally end up in a point of understanding. I

23 I only use that as an illustration of something
24 that, where, in a variety of different things, I
25 have to get closer and closer to that what is

1 essentially more and more. On this basis I can
2 recognize people. I cannot recognize them when
3 they're all living on the periphery and I myself
4 am living there. You see what I mean. The more
5 I can see the motivation of what really is a person,
6 the more he can be my friend, because on that basis
7 we can start working. You understand that.

8 Sometimes, among people who marry, it is
9 possible, some people who really have a partnership,
10 and sometimes among certain bretheren, or sisters,
11 in any kind of a place that may exist (???)
12 But it is extremely rare (?????).

13 (INAUDIBLE QUESTION FROM ROBERT VIESPI)

14 MR. NYLAND: Not necessarily. You can prepare
15 for it. But only I didn't allow you to think about
16 it afterwards,

17 (VIESPI, INAUDIBLE)

18 MR. NYLAND: You can think about it, you can
19 prepare for that day. At certain times (???) you
20 walk, you open the door, you--you are going to see
21 someone and you have already prepared what you are
22 going to say. You see, all of that could belong
23 to you. My -- the main drawback, that which is
24 your tendency, is -- do something that is, let's
25 say, won't last (??), you will start contemplating

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1 that a little bit and feel a little bit satisfied
2 and say "Now I feel pretty good"(?????) SOME TALK
3 BACK AND FORTH, INAUDIBLE)

4 MR. NYLAND:You see, you must not allow
5 yourself to do that, and you have to go over into
6 an activity where that kind of energy could be
7 used for that purpose. Now sometimes the activity
8 may have no relation to whatever the degree (?)
9 was, but it ought to have a relation to the poss-
10 ibility of still remaining awake and to try to
11 see yourself. It is really where the amount of
12 energy could be neutralized (?) in the most effec-
13 ient way. This much you can do, I'm sure. You
14 can tell yourself, I will not allow myself to think
15 about it, but I will do something, whatever it (?)
16 happens to be -- it doesn't matter -- maybe a
17 suitcase that you pick up and you walk with.
18 Something of that kind, to give your body a certain
19 means of behavior, which then, as a means, you can
20 see, and you become aware of it as you do it, and
21 with that form of attention you use whatever has
22 accumulated. Otherwise it will have gone in the
23 form of enjoyment (??????????).

24 You understand it a little better, but you
25 must try it again. You must try it again, and

Cut _____

Add _____

1 again. (INAUDIBLE PHRASE)... they are difficult
2 to overcome. But the simpler (?) you can face
3 them, the better it is. And don't think too much
4 of it. In one way or the other, that is, it
5 sometimes goes well, sometimes it doesn't. But
6 don't think anything of that.

7 You see, the predispositions (?) that one
8 has (???), because a thing is not right, does not
9 mean that one does not live. You must understand
10 that. The question of work simply does not mean
11 that every day I can work as if it was 12 o'clock
12 (?). You know the difference between black and
13 white, the difference between darkness and light,
14 the difference between midnight and midday -- and
15 there is 12 hours difference, and all during that
16 time I go away from the ultimate black to the
17 ultimate white, and I have a series (?) of colors,
18 a series approaching white, a series in which al-
19 ready at midnight, a little indication there is
20 that the sun's coming up at a certain time.

21 Youx see, the period when -- I must realize
22 that the earth is half in dark, half in light. It
23 is not always for me to be able to be all the time
24 conscious. I must have moments in which it is
25 dark for me, since I am a part of the earth subject

1 to exactly the same conditions as earth. And if
2 the sun in relation to the earth, as yet related
3 (???), there is something in me you might call
4 conscious (?)
5 conscience(?), or, I might call my intellectual
6 "I" in a certain state, regarding my body, which
7 must also make exactly the same allowance in
8 exactly the same way.

8 So I cannot say I wish I could live all the
9 time at midday. I couldn't. I would be shriveled
10 up because of the heat. I've got to live some
11 moments at 6 o'clock, 7 o'clock, 8 o'clock in the
12 morning. I have to have constantly moments where
13 there is a possibility of developing, without
14 actually being able to develop. It is a state in
15 which I must be born (??) from one state to another.
16 And there is a certain something here which is
17 night (?)
18 ultimate dark, ultimate light (?), let's say, or,
19 as I like to define it -- this is only a reality
20 because this is an absence of such reality (??).
21 That I go from here to the wall, that I go like
22 this. And I hope ultimately that I can reach
23 somewhere ~~which~~ is, let's say, the neighborhood of
24 9, 10, 11 o'clock in the morning, when it is really
25 starting to get light already, when the sun is way
above the horizon. But even before the sun is

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1 above the horizon and it is twilight, I am also
2 subject to that kind of thing.

3 So I move, and I go back and forth all the
4 time, and sometimes I'm dark, sometimes I'm a
5 little lighter, sometimes I'm gray, or let's say,
6 a little bit more lucid, or a little bit more able
7 to contemplate the possibilities of my life. But
8 it does not mean that I am at that moment 100%
9 awake. And if I can only' get away from the thought
10 that if I am not awake, then I then have a right
11 to criticize myself, or a right to allow myself
12 to say that I cannot do this, I cannot do that....

13 (THE RECORD ENDS HERE)

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Record # 4 *Elisab* M-224
(From M-224, ~~re~~ 5/31/6

Summary

Chief feature

4 *b*

Chief feature is the motivating power of all actions (common denominator of all different attitudes). Out of all these attitudes we have to distill the real motivating power like looking through white glasses. White as a combination of all colours in contrast to black, being the absence of white. White: state of consciousness, black: absence of consciousness. A combination of colours: ~~not~~ a whole octave of colours becoming one would represent white.

State of being asleep is the absence of awakesness. The motivating power of most of the feelings or thoughts are usually part of the personality. Behind the personality is the motivating power, that is actually the body (nature) representing most of I-living-on earth in conformity with the laws on earth. So chief feature is that what is most natural to a human being.

Three different kinds of motivations at the moment of birth; two natural, the third immediately after birth. Influence given before and immediately at the moment of birth. Influence from the cosmos. Breathing is giving the child food from nature, earth. The outside influences forming the personality, sociological influences.

5a and 5b
Ruhli
M-224
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Chief-Feature

... because then when it starts to breathe--air--direct, it then will take in a² certain quantity of food belonging to the nature of the earth. So you see, at that moment there are two influences that are quite definitely affecting a child and it will determine its type. Now the type is linked up with that. It is not primarily what takes place afterwards. And, when I say "nature," it is this one third that is really the nature of the child. The first third is also natural, but it is second-hand; it is from father and mother; it is not direct.[?] Nature is the condition on which which[?] the child finds when it is born and immediately when it starts to breathe and starts to manifest as far as this earth is concerned. And everything of that kind becomes "natural" and the two determine their type.

Now the third influence is as soon as the child starts to grow; that is when it opens its eyes and it sees a variety of things around it, it is influenced by whatever there is outside of the child and--the function of the child simply transforms that--converts it into some kind of food, and gradually the child grows up into a personality. This is called the "sociological" development and in many cases it is much more important than a great deal of the natural tendencies or even the biological tendencies--that is the--partly the astrological tendencies and partly the--whatever there was physically. Because these sociological layers are put on the child and protect that what is inside, and protect in many cases the type.

Now I try to find chief feature. I first have to go through layers of sociological coloring. That is my personality. I undo myself as it were; I go back--back of whatever the motivations were

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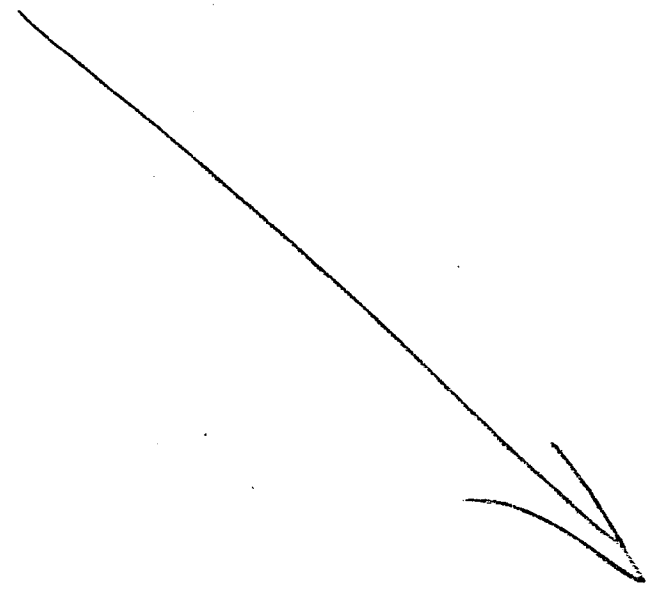
of my different actions; the way I behave in ordinary life, and I can see that the motivations may sometimes come from the outside, reacting on me as a very thin layer, and producing a reaction, or sometimes they come from a little bit more essential behavior, particularly if I am in certain conditions which are different from the usual ones. By that I mean sometimes I'm under[?] the influence of a certain effect or a shock or something that has affected me emotionally a great deal--I behave then differently. When I go through a period or a certain succession of moments of a religious feeling, I am not the same person. When I am affected by things of beauty; when I am affected by a certain personality who has a very definite manner of being. For instance, you can go to a lecture and say, "This man must have something." Music can produce it. A variety of things from the outside can produce in me a certain state. Alcohol can produce it. It is at that moment that I'm a little bit more free from the sociological effects. And it is easier then, in such a time, to see what I really am. And I become then, as a personality, much more like an animal--because an animal has the two thirds much more developed than we have. It is less covered up, because it constantly lives in nature, and it does not have the kind of communication that we have--by means of words, or by means of the written word, or a variety of things which we call our culture. It is quite problematical if the animals have a certain culture or a certain civilization. They probably have something of the kind, and we say that birds can talk together, and surely there is a certain communication between cats, and animals of that type, but most of them (not the domesticated, but most of the animals that live outside) are dependent on nature, and that is--you might say, their second third which is quite, quite-much developed. They are much more true to their ~~type~~ type than we,

as human beings.

So in the first place I start to find out what it is that personality has given me--that is, whatever my personality is as a result of the effects of sociological behavior around me. And the moment when I, as a little child, start to react towards my surrounding, and as I said once, at the time when a little child loses the idea of, "Bill is doing this," and so forth, but starts to say "I," it then is completely over into the sociological possible development and will stay there. And only very seldom that something of a natural tendency will come out. Nevertheless, in order to find my type, I have to go back to my natural development, and also to certain tendencies that are in me astrologically. Now, about that we have very little data, because it is extremely difficult, and as you read astrological literature you will find out that you can imply and interpret practically everything in accordance with whatever you want, because the twelve zodiac signs are not enough, and whatever the moon does certainly influences, and whatever planets are coming up or going down, and in what house they are, and sixty degrees, thirty degrees opposite, or hundred and eighty, nobody really knows what the effects are; moreover, the distances between the planets and the earth--the place where I am on earth--everything in connection with the stars--whatever the influence may be of the stars, and undoubtedly there are-- I cannot trace because I don't have enough data for really gathering them; and to come to certain conclusions. And as a result people of the type, let's say of Cancer, of Aries, they are so different because at the time when they were born certain conditions existed which were very different from one person to another. So, in my own case, let's say, in the case of a person who tries to find out what his chief feature is, he will run up against such difficulties, and very often he

4

will start to mix his astrological tendencies with what his natural tendencies are. At the same time, if I once get rid of the sociological tendencies, I already am essentially quite a different kind of a person, because I will see that in my behavior towards other people, sociologically, I am very empty, and I do certain things which I have simply adapted, or adapted myself to, that is that I want to do it for the sake of a variety of ~~different~~ different reasons-- to be a "good fellow," or to be polite, or to have this or that. Now there is inbetween a certain _____ which you might call an acquired characteristic. That is really something that is partly sociological and partly natural. It belongs to my type. It has gotten hold of it. But it is instigated and more or less determined by the surrounding in which I live. If I continue to live in a certain surrounding I will take on certain characteristics of that surrounding. In the first place climate, different kinds[?] of racial qualities[?], and in the third place those people I associate with. Once I told you-- a certain person who played--who had played Beethoven for a very very long time and entered into the life of Beethoven, actually started to look like Beethoven. No, it's true: _____. I know him--yah--it is almost idiotic--but when you would see him appear, uh, you would



see--Beethoven. And it is true, of course. Many people let's say who were influenced by Tagore and by his different poetry which was the case let's say in 1921, '2, or '3, around that time when Tagore wrote and got the Nobel prize--when they started to write poetry, they would write it like Tagore. One is never aware how much one is influenced by the mannerism--or behavior--or even the way of thinking of someone with whom one associates--and that to some extent although a son may look like his father or mother, it is perhaps because they are in the same surrounding; not necessarily biological _____ but, of course, there is again that--the theory, that different children of the same household may turn out to be quite different, even if they live under the same condition(s), which, of course, is also true. So you have with that again, a mixture of different influences, and a child that is born under Capricorn certainly may not be the same as a child born under Pisces, even if they belong to the same family, and even if their age is approximately the same. It's only a certain _____ the different surroundings for one or the other, but _____ the day they grow up sociologically or where? they _____.

So now _____ to the problem of chief feature. I realize that there are tremendous numbers of influences that are there of which I am the product, and at a certain time I find myself in a certain way regarding myself, and trying to come to the truth of what I really ~~xx~~ am as far as motivation is concerned. You see, I start to get loose from a certain form of behavior, because my behavior, I know, is ~~inst~~ instigated by whatever the surroundings require. But for myself I will only know that the motivation was quite different. So that when I say I _____ you very much for you, if I know in my heart that I don't,

I simply use the manifestation which everybody else would think that I mean it, but I don't mean it at all. I'm the only one who would know. So you see, in the² first place, chief feature becomes very personal. It is something that must remain within oneself, and if I try to tell someone else what really is his chief feature, it requires a great deal of thought on their part and also a willingness to see it in a different way from the way one always has interpreted one's manifestations by means of a rationalization process.

So you see, what is required for chief feature is, in the first place, the knowledge of a variety of different kinds of influences which are classified in those three different terms--different groups. In the second place, that if I find something about myself that is a little disagreeable, I have to start to admit that possibly it is so--that perhaps I may be wrong--but let's say, I hope I'm wrong--but--maybe I never really looked at it that way, and when I now see this same tendency repeated in a variety of actions² or even with a variety of different people, I see that my motivation has remained the same. For instance, if I'm avaricious--count pennies²--"Scotch," say--and it comes out when someone asks me for a dime, and I don't give it; it surely comes out when I'm married, and I don't want to buy something very nice for my wife, and I think that it is quite sufficient if I say, "But of course, you know I love you." You see, I remain the same. I may be in a different kind of condition--and I always say a certain type of a person can be quite similar, regardless if he is a banker or a farmer.

Now, how do I find out how I am? That is another question of "How do I see myself?"--Because I can study myself; I become acquainted with myself, and only up to a certain point that I will

start to say, "Yes, my behavior was this way," and supposing for a moment that I'm quite honest and that I try to divest myself from rationalization as much as I can, that I'm willing to be honest and willing to face such conditions, still I will remain limited. I will not be limited when I test myself regarding a variety of different persons. Therefore, it is very good to have many friends or acquaintances--not to lock oneself up, but to expose oneself to a variety of different people, and particularly those that I've always avoided: my enemies, or the people that are bores, or certain people that I believe are absolutely not interesting, or mostly the people that are not up to my level of development, and with whom, of course, I cannot talk, and things of that kind. The more I start to--I wouldn't say associate, but to expose myself in their presence--the more I can study such reactions in me. It is one group. That is, human beings.

The second way is, how am I towards other forms of life; animals, particularly, and sometimes plants. Do I have any feelings? If I do have feeling, what is it? What is the motivation in such feelings as I do have towards an animal. An animal cannot repay me. A human being could repay me. The motivation of being nice to an animal is probably different from the motivation of being nice to my friend. You know, he can always give me a book, and he'll remember my birthday, but little Fido won't do it--and he won't bark any more if it is your birthday, or if you're happy. So--with them I have much better relationship really to sit quiet and to philosophize about my behavior and, making certain statements about my thoughts regarding such living human beings.

The third form--which I think is quite necessary--is a certain form of meditation. It is something--I would like to become used to the way my thinking center functions. It is not so much the

1. meditation about God, and things of a higher life. It is much more
a meditating about trying ~~xx~~ to see what kind(s) of thoughts I allow
in my mind. In exactly the same way as I allow and will see that my
body is interested in doing certain things or being fed a piece of
candy or certain--it must be very sweet, otherwise I don't drink the
coffee, and unless there is enough sour in sour soup I won't eat it,
and salt in great quantity, and soup with tomato ketchup. All these
various things which I think are requirements of my body because it
wants that, or the number of hours of sleep that I have to have, or
the comfortableness of a bed, or that I cannot sleep unless I have
five blankets, and things of that kind where I require for myself a
certain necessity for my body, and well-being for my body--in exactly
the same way, my mind requires also, by such associations as I have
lived _____, a certain amount of food which it wants. For in-
stance, take the Sunday newspaper; what do you read? I'm not asking--
you can answer it for yourself. What do you read in a Sunday news-
paper--how much time do you spend on it? You know, there's an awful

lot of drivel in it--you know that. But--sometimes maybe you miss
something--at other times you may spend the whole Sunday--and many
people would die if they didn't have the Sunday morning paper--you
know? It is that kind of thing. What is my mind occupied with?
What kind of books does it want? What kind of talk does it give in
the presence of some other people? Does it continue to talk, or, can
it be quiet sometimes. What is ~~fixed to the level on~~ it the level on
which I can say my mind is satisfied and above that it is not satisfied
or not even interested. I can go to a cheap movie, and sit there, and
_____ and identify myself with the hero of the play--you know--
and get tears in ~~xx~~ my eyes when the poor, poor, suffering this-and-
that--but what is it to me? Huh? Because it is something that is

neglected in ~~your~~ my life--that I always have wanted, and I don't get that kind of satisfaction.

_____ I'm trying to say what a person is made up of--that is, what are the variety, and tremendous variety of his motivations, and it is to try to unscramble that kind of thing for oneself which is very necessary for determining what is a common denominator among them. So far, if I see the variety, I say, "There is none--it is all different"--and, to some extent it is true that I can say these are different "I's" of myself, or they are different facets of how I am--I call them "colored glasses"--without having any relationship to each other, that of course is silly; it is not true at all; there are relationships between little I's--there's no question about it--I mean, to say that I can do today, and I don't remember what I promised yesterday, is idiotic. I may not do what I thought I could do yesterday--but I surely will remember that I said to my wife--"I will get up at seven o'clock"--and here it is eight--and I'm not such a fool that I don't remember that my little I yesterday said I should get up at seven, and perhaps I hoped I could--you see, you must understand this question of "little I's," because they are absolutely in relation to each other, and all of that makes up a personality. I remember how I was a year ago, and maybe ^{*}today I'm a little different, and I cannot just get away with it by saying, "Well, I've got another little I, and I'm not responsible for it"--of course I'm responsible. If I borrow a hundred dollars, it will take me a long time before I find the little I that doesn't remember that. NO! This is the case. You see, we have to understand these things. Because when you read In Search of the Miraculous, don't take everything that is written there just as God's word. It isn't--and it can not be. But it is given simply and written down as an indication of how to think. And for yourself you have to

come to certain conclusions regarding that and searching for your chief feature is a very good thing.

Now gradually out of this mess and this chaotic state of psychological influences mostly, I distil something that is more essentially true. You see, it is really that kind of ~~the~~ process. I have a variety of things which are diluted with a great many things because it is not pure. And what is the process of trying to ~~to~~ find my chief feature is to put them all together and to look at them as well as I can, and then apply to it a certain--solvent--almost you might say a universal solvent--which will extract out of it that what is essentially the truth of them, and then throw away the rest because it is not worth anything--it has been extracted, and what I get is the essence of that what is my motivation. To some extent that is really what I do. I try to extract it or I try to distil it; these are a variety of different ways of how to get to something that is more essentially myself and _____ really is my inner motivation. And with that when I have done away with my--sociological affairs and I become a little bit more natural and a little bit more essential--a little bit more according to type--a little bit more what I know is more truthful to me--I get closer and ~~closer~~ closer to chief feature which is the determining factor in a variety of different things. Now don't think that a chief feature is ~~something~~ something that will immediately give you the clue to your total behavior; it won't. Your total behavior is also influenced by _____ what I said, with acquired characteristics, and there are very very many of them--even so many that many people think that the acquired characteristics can be hereditary. That is not true. But there are certain things--mannerisms--of my father which have already settled in his essential nature and by the time I'm born it may be in me as an--a

2? certain characteristic--a certain mannerism--that originally was not with him essentially, but that had become essential in the course of his life. So you see, you cannot draw a very sharp line. But I come now closer and closer to that what I am essentially--that is what really my type is and what _____ I could determine as something that belongs to me cosmologically. Now the more I see this as something that is not particularly something that I have ~~acquired~~ acquired, I cannot do anything about it because I cannot jump over my own knees. You see, there are certain limitations to my body, limitations to my mind, and limitations to my feelings. Therefore, I cannot be blamed for it, but I can understand it.

Now when I come to that point where I understand a variety of motivations--that is, the expressing of such motivations that gradually coming to a more essential attitude on my own part of why I wish to be like that. Very often chief feature is connected with a form of fear--and try to keep that in mind. It is a certain anxiety that I'm afraid of behaving differently from what I essentially ought to. It is something _____

Q: How can I know my Chief Feature? Can I be told what it is?

A: No, it is a very personal thing. If I were told my Chief Feature, I wouldn't believe it. It would be very hard to be told in the presence of others. But we can talk about it in a general way.

Chief Feature should not be thought of as Chief Fault. It is made up of my predominating attitude in life. What is mine? What am I really?

How am I in a variety of conditions - a variety of attitudes?

My personality - I see myself through red - yellow- white glasses - an octave of colors. All colors should become one - White.

Consciousness is a state of whiteness. Un-consciousness is a state of blackness. Un-consciousness has no existence. It is the difference of being asleep or awake. Asleep - the absence of being awake. Black is un-knowing state. White is completely aware - a state of consciousness.

How am I in my attitude towards Work? What are my various states - happy - not happy - state of worry? All belongs to my personality.

What is my posture - my nature? My body represents me - how I am. My nature is that which is in conformity - what is natural to me.

I have three different motivations:

Biological - What I inherit from my mother and father. At the moment of my conception the influences of the planets and stars have a certain effect on me. Also influence at moment of birth.

Natural - I start to breathe - nature of earth. My nature is result of conditions when I am born and start to breathe.

Sociological - I start to grow up - open my eyes - see things. My sociological development begins. More important to my life than natural or biological motivations. It protects me. I acquire many layers of sociological development.

Motivations from outside react on me. Under influence of shock I am affected differently. Go through emotional experiences. Beauty - music - variety of things from outside produce certain states in me. Under the influence of alcohol I can see what I really am - I become like an animal. Two-thirds of me is like an animal. Animals don't have culture that we have. No means of communication. They are dependent on nature. They are more true to their type than we are.

Effect of sociological behavior is seen when a little child stops saying "Bill is doing this" or "Bill wants That" and starts saying "I am doing this" or "I want that".

I must go back to my Natural development. I mix sociological tendencies with natural tendencies - do certain things I'm expected to do. I'm partly sociological - partly natural.

I take on characteristics of surrounding things - climate, persons I associate with.

2.

Sometimes a person can get to look like someone else he admires. As a man who got to resemble Beethoven because he studied and admired and absorbed so much of him. Or as can happen with a student of Tagore who takes on his appearance of dress, manner. One is influenced by someone one associates with. Although we also know that children in same house hold can be different if born under different signs, even when they are exposed to same surroundings.

I am a certain way regarding myself as to motivation. I use certain manifestations even though I don't mean them.

Chief Feature is very personal. I must have the willingness to see. A knowledge of variety of influences. If I see something disagreeable in myself I have to admit it. But then I hope I'm wrong. Then I see the same thing repeated with many people in many situations. And I remain the same.

How can I see myself? I must be willing to be honest. I will remain limited unless I get many impressions. Must catch myself - how I am towards a variety of different people. Enemies - people who bore me - people I feel are not up to my level. I must expose myself to many different kinds of people.

How am I towards other forms of life? Towards an animal? Animals cannot repay in the usual sense. My motivation for behavior towards an animal is different because an animal can't give me anything like money or a favor.

I must become used to how my thinking center functions. Try to see what kind of thoughts I allow. See how my body has to have certain things. Salt and sugar - just a certain amount. Must have ketchup in my soup. My bed must be comfortable or I can't sleep - must have a certain number of blankets. I consider these necessities for my body. My mind also requires a certain amount of food. I buy the Sunday newspaper - what do I read? How much time do I spend - may spend a whole Sunday on it. Many people would die without their Sunday newspaper.

What kind of books do I read? I go to see a cheap movie and become identified with the hero. I get tears in my eyes as I watch it. Something is missing in my life. I try to unscramble myself. What is the common denominator? I have many different I's - different facets. There seems to be no relationship - but there are relationships.

I must remember what I said yesterday about getting up. See little I's in relation to each other. Remember how I was a year ago. Little I's must become more responsible.

Searching for one's Chief Feature is a good thing. I can't still something more essentially true about myself. Try to put everything I see about myself together - look at it and apply solvent to extract out of them the truth. Get the essence of what is my motivation - what is more essentially myself - my inner motivation. I must become a little more natural - a little more truthful - get closer and closer to seeing myself.

Chief Feature is not clue to my total behavior. Mannerisms settled in my father may then be in me when I'm born. Must keep getting closer and closer. What belongs to me? Maybe I can't do anything about what I see. I can't jump over my knees. I must understand a variety of motivations. Come to a more essential truth - "Why do I like to be like that?"

Why do I have certain fears - become a slave to them - behave differently from how I ought to? Find what manifestations are stronger, more in evidence than some of the lesser ones. Ask myself if it can be useful in Work. Must not regard it as a fault if

I can make it serve me usefully in Work. Something that comes out in a variety of manifestations. When I am reminded of what I am I can become present to my Chief Feature. When I see it - it becomes real for Work on myself.

First it's one thing - a month later something else. It becomes a search for me. See how I always behave a certain way. How criticism always brings a certain reaction. See how my tendencies to argue - to withdraw - belongs to the realm of Chief Feature. If I did not have this Chief Feature I would be in a different condition.

Question: "Can I see something in someone else because I am that way myself?"

A: No, I can detect a lie even if I don't lie myself. Learn to judge about motivations of others. How do I reach Truth? If I could become more objective - I could come to certain conclusions - close to a central place. Nobody knows what Truth is - it can't be defined. I study my mode of behavior - what is Truth? I try to work with certain things - less and less personality - more and more certain parts of my existence.

What is Truth in art - philosophy - religion? In art Truth can be subjective. It is necessary to create something freer from my own laws of subjectivity. In objective art everybody in a normal state is affected in the same way.

In philosophy, I read a variety of different things - Schopenhauer - Carrel. Read this and that - agree with this and that - distil something from all. I have no measuring stick. Read what someone says and say "Ah - that is a man!" My life philosophy is mixed up. A little of this and that and here is the result - my life philosophy. I read up on something that others have written about and then write and write. Then I have to say to myself - "What the hell did I want to talk about?"

In religion there is an emotional quality - a feeling of security and peace. I ask myself - where did I come from? There are many ways of interpreting God. Can argue about about how many angels can stand on top of a pin - lose myself in dogma. I forget what is behind all this. What is it that makes me alive? What motivates a man in religion? I have certain feelings - I can get very close under the influence of an inspiring talk. I can come to a certain point in this part of religion. I have a willingness - I keep hoping - expecting something. I ask myself - "Can I or can I not?" I can get help from different opportunities - become more aware - interested in different - a variety of things.

I begin to circle the point of Truth - come closer and closer. The way is not direct. I go from one road to another - from one line to another. Come closer to something - not of this World. Reach another dimension - third dimension of development - like a spiral - get closer and closer - gradually - finally end up at a point of understanding.

Question: (Not heard.) (First part of answer not heard.)

A: --go into activity. Must not allow myself to think. Give my body a certain means of behavior - a certain form of attention - otherwise I lose myself. This tendency is difficult to overcome. Criticism doesn't mean one doesn't Work. You can't Work every day at 12 o'clock. There is a difference between dark and light - between dawn and mid-day. Period at mid-night means Sun comes up at a certain time. I may be half the time in dark - half in light. I cannot be conscious all the time. There are moments when it is dark for me. Consciousness cannot live all the time at mid-day. I would be shrivelled up with the heat. There are moments of possibility. Ultimately I can reach between 9-11 - or when the Sun is about to rise. I go back and forth - sometimes it is dark - sometimes lighter - sometimes gray. Must get away from the idea of criticising not being awake - it's obnoxious - must realize I cannot always be awake. Utilize my energy for something else - not criticize - not pity myself.

Find solvent to apply for extraction - expose myself to many different outside conditions - literature - associations. I cannot select special ones and know what they will extract. Must have a willingness to do it. Associate with people who rub me the wrong way. See how I am argumentative - need respect - have friends who pat me on the back - admiration.

Put myself under new influences. Select out a variety of experiences. Must be willing to put myself under disagreeable conditions - not shy away. If I find myself arguing - stop in the middle - don't react in the usual way. See how I constantly fall into the same trap - the repetition. I want to work to expose myself. I see I am what I am - a nincompoop. I need something in order to become something else. I mustn't be smug. See what I've accomplished. Open the windows when it is cold - to strengthen myself - to say "Look, I've done that." Do something about what is happening. I can increase the possibilities of meeting different kinds of people. Don't try to create different conditions. Wake up in conditions where you are.

Question: (not clearly heard) - regarding 'someone you love.'

A: Try to understand the possibility of growth for his or her good. Create such conditions where that person can grow. I must make the conditions in such a way, that the person doesn't know it. Must not push. Create a vacuum so that person must grow and not know where it came from. That person responding in such a way is more than enough for the person who really loves. Can grow together day after day.

Question: (not heard - (Barney)) (Could not hear first part of answer.)

A: ---Uncomfortable - leads to something else. Accumulations in concentrated form. You were compelled to write for a certain reason. Compel yourself to see it. It no longer exists it doesn't exist. The feeling you have of being cleansed - hold on to it. But don't hold on to it in a certain sad way. Let go - let it go. Memory of it doesn't have any validity. It has lost its impact unless you give it sadness or feel sentimentally about it. Write with different attitude. Say, let me try to write differently. Positively - not negatively.

Bring questions. If you forget - write them down. When you are alone - something affects you - put it into words. Certain moments become more important - try to write it down - what was experienced. Then bring it up. How you saw yourself - what you did. Relate about your life - what you are - it becomes important to yourself - to others. Learn how to work - get through with it. Keep asking questions - otherwise you make wrong conclusions. You want to grow - weigh it from the standpoint of importance. Regarding Work there is a tendency to materialize - you live in accordance. Try to be much more what you ought to be. Substitute a reason for being as you could. Allow yourself to become influenced. When alone - with friends - don't be ashamed of being interested in something of no material value. See the effect of these things in the world today.

We are subject to a variety of conditions which affect us. We can't understand. We don't know what goes on in Kennedy's or Krushchev's mind. Continually under these influences. Don't know how they affect us. Safeguard yourself. Put something in the scale of your own Being. Not subject to avalanche. Must remain free or above these things. Must remain true to what we could be - in reality are.

Don't know - in good moments - alone - I can think - devote myself or yield to something higher. First it is a wish to search - a prayer - mind must help - a prayerful attitude. Mind - understanding - body must conform - how to arrange your life.

Ideas can become --- (not heard) Not subject to time. Even if you do not understand - others don't believe - these ideas will stay - through the ages - some people can understand - possibility exists for you - try to Work.

WEDNESDAY MAY 31, 1961
Combined group at the Index Apartment

Term

M-224

Tapes: the value of them for use during the summer. Requirements for summer use: 1. Minimum of six people 2. One person to make a catalogue of the contents.

QUESTION: Don Varella

Asked about chief feature and what his chief feature was.

ANSWER:

Chief feature is personal. You wouldn't believe it even if you were told your chief feature and therefore it is not right to speak about it in front of others. Chief feature can be discussed generally.

Chief feature is the greatest common denominator of all my different attitudes. It is a motivating power which predominates in a variety of conditions and circumstances and in many actions and attitudes.

How to look through white glasses, to see transparently and truthfully. White is the combination of all colors in the octave or in the Do in which all notes have combined. All the constituent colors then lose their individual characteristics. White is in opposition to black. Blackness is no color, the absence of color. Consciousness is a state of white, unconsciousness is a state of blackness. Unconsciousness has no existence. It can only be known through comparison. Sleep is the absence of awakeness.

Behind personality is a motivating power which makes me behave as I do. It is sometimes called my nature but it would be closer to call it my body in conformity with the Laws of Earth. To find my chief feature, I must find what is natural to me.

Man consists of three thirds. The first is biological or hereditary. It is conditioned by that which I receive from my father and my mother and from their parents and from my racial background. The second third is natural or astrological. At the moment of conception or birth certain astrological conditions influence us. The last third is sociological. The breathing of air after birth is a food which influences our growth. The third influence leads to growth of personality and involves, as well as air, other external influences. The first two-thirds determine type.

To find chief feature I must go through personality, through the sociological third. Unnatural or strange conditions or circumstances can bring me closer to my real nature. This would include, among other things, religious experience, strong people who are developed within themselves, beautiful things, music and even alcohol. By becoming closer to my real nature, I will become more free from the sociological influences. I will become more like an animal. An animal has the first two-thirds more developed than we do. It is less covered up. Culture and civilization cover up the first two-thirds. Animals are truer to their type. I must find what is my personality first. When a child reacts to its surroundings and starts to refer to itself as 'I' then it will stay in sociological development. In order to find type I must go back to my natural tendencies. It is difficult to determine what my astrological influences are because the necessary knowledge and data is lost. It is difficult to distinguish between my astrological and natural tendencies and I must try not to mix them up. If I rid myself of sociological third I will

become more essential. Acquired characteristics are partly sociological and partly natural. These characteristics belong to my type but are also influenced by my surroundings; the climate in which I live, ~~and the~~ certain racial characteristics and especially by the people with whom I associate. An example of the pianist who played only Beethoven and then started to actually resemble Beethoven. Another example of poets who were influenced the works of Tagore and who then started to write like him. The mannerisms the behavior and even the way of thinking of those who I associate with have a great influence on me. Children resemble their parents not necessarily through heredity but because both are subject to and influenced by the same surroundings. Parent-child resemblances can be a combination of both heredity and external influence.

There are a tremendous number of influences of which I am the product. But now I must try to find the truth of my motivations. For me to try to find my chief feature, I must give a great deal of thought and have a willingness to accept and admit that that which I find is really so. The second requisite for finding chief feature is that I have a knowledge of the influences from the three groups.

How do I see myself or find out what I am?

1. Test myself regarding a variety of different people. It is good to have a great deal of contact with other people, particularly with those who I usually avoid. I must expose myself to them and study my reactions.
2. How am I with animals and plants? Do I have feelings towards animals? What are my motivations since animals cannot repay the way in which people can? Sit quietly and philosophise about your relation to animals.
3. Meditation. See how my thinking center functions. Try to see what kind of thought I allow in my mind. This is analagous to trying to see the wants and indulgences of my body. My mind requires, by association, a certain amount of food which it wants. Examples: What do you read in the newspapers? How much time do you spend with the Sunday paper? What is my occupied with? What books does it read and what movies and plays is it interested in? Can it be quiet or must it always talk?

Try to unscramble the variety of attitudes and find the common denominator.

My separate I's are not without relationship. They know about each other and remember what each promised and committed myself to. If I borrow one hundred dollars, it will take a long time to find one little I who doesn't know about it.

I must distill that which is more essentially true. Apply the universal solvent to find the truth of inner motivations. Then I will have done away with sociological influences. I will be more natural and closer to my type.

Chief feature will not immediately give the clue to my total behavior because acquired characteristics comprize a huge part of my behavior. Many people believe that these characteristics are the major motivating force.

I must recognize the limitations of my centers and the limitation of my

capacity To Be. Chief feature is connected with a form of fear. It is related to an anxiety about behaving naturally. When you find A chief feature, try also to find how it will be helpful in your work. It should not be called chief fault. A fault is that which I am responsible for but I am not responsible to for my chief feature. Discovery of a chief feature can remind me to be awake, to say, "That is what I am". The energy put into trying to see what is my chief feature is equal to the energy that I have for trying to be present to myself. Behavior in the face of danger or criticism belongs very closely to the realm of chief feature. If I didn't have chief feature, I would be in a condition that I wouldn't trust or would be fearful of.

QUESTION: Don Varella

The question was not completely audible but I understood it to be: If I recognize something in someone else, doesn't that necessarily imply that it also exists in me?

ANSWER:

No. It is possible to see something in someone else which does not exist in me. This can be a question of objectivity. However, if I do not experience objectivity, I will never recognize it. I can detect a lie in someone else even if I do not lie about the ~~same~~ same thing. We all lie because of our conditions but because the conditions are different, the lies will be different. The more I can pierce through another's personality, the more I will perceive the motivations of that person.

There are four ways to reach the truth:

1. The ordinary way of science. In order to reach truth through science I must first become objective. Science may reach the Absolute. The conclusion of science can come close to the central point called truth. Truth cannot be defined on Earth because it is only relative on that level. Science can come closer to the truth because there is less personality and interpretation involved.
2. Art. Art is an attempt to reproduce a representation of inner life. Art may be subjective but if I free it from my own subjectivity it will be objective. Everyone is impressed by objective art in exactly the same way. In the presence of objective art, everyone must become more essential.
3. Philosophy. The distillation from various philosophers can be a mode of feeling. It belongs more to feeling than to mind but the mind must be clear. But I have no yardstick and I will vacillate from one philosopher to another and mix them all together and make this my life philosophy. This is not digestible food.
4. Religion - emotional. Gives me security and peace. The danger of religion is taking dogma and substituting it for what is really the meaning behind it. Another danger is personal interpretation. Through this way, it is possible to produce a real sense of religiousness with willingness, and to get close to a real sense of worship.

The last three ways are the same as ordinary science except that each starts at a different place. I can circle truth with all four ways and come closer and closer until I finally realize that truth is not of this world. Then I can add the third dimension which is objectivity and end up with Understanding. On that basis, I can recognize people through their motivations and really

become their friend, husband or wife, business partner or whatever is required.

QUESTION: Fred Perleman

The question was largely inaudible on the tape. What I could glean was that it had to do with the tendency to think about making efforts rather than actually making efforts.

ANSWER:

Preparation rather than contemplation is necessary for work. Do not permit thoughts but rather give the body certain behavior to be used as a means for having attention. There is a twelve hour difference between ultimate black and ultimate light with many gradations of light inbetween. So it will be with work. Moments of darkness must be since I am on Earth and this is the condition of Earth. If I stay in the sun all the time I will burn up.

I have not the right to criticize, even if I am not awake. This is obnoxious. I must use the energy of criticism for my aim.

Question: Completely inaudible.

ANSWER:

Dissolving! I have to know what kind of solvent to use. Solvents are external conditions and are made by the people with whom I associate. I do not yet know what they will extract from me. I must have willingness to find out which are helpful.

How to dissolve:

1. To associate with those people who rub me the wrong way and to try to see my behavior.
2. I must have sufficient interest to put myself under these conditions and not to react in the usual way. My wish will have to come from a realization that I am what I am --- a nimcompoop. I need something to become something else. I must believe that this is good for me, that it is healthy.

For a while we must leave the idea of creating conditions for other people.

We do not know them well enough yet.

Loving: Try to understand what is necessary for the growth of the other person and create those conditions which will help that person to grow, preferably without their knowing of this. The difference between pressure and a vacuum: One pushes or coerces the other person into a certain form of behavior the other permits the loved one to grow into and fill the vacuum.

QUESTION: Barney Ripps

Largely inaudible. The question had to do with a task to write something and the knowledge that there was retrospective unhappiness over the results, i.e. that which was written.

ANSWER:

Try to see that the memory of something does not exist in the present except if I allow myself to be effected by that which is in the past. Memory is valid only in the sense that it once existed. Become positive about the present rather than negative about the past.

We must try to bring questions. Write them down when they are clear. Don't wait too long or you will not remember them in the same way. Bring statements of experiences rather than questions. Whatever you talk about in groups, THAT is really you. Learn how to work, then put it into words and get it out of your system otherwise you will repeat rather than grow.

You know many moments of waste --- waste in the sense that you could have accomplished something in terms of work. We should have a tendency, even if that tendency is not actualized, that we ought to be more what we ought to be. We must get a new attitude and eliminate flippancy. You must allow yourself to be influenced first when you are alone and then with friends.

Don't be ashamed of having interest in that which has no immediate material value.

We are under the influence of the world situation which can make us lose interest in work. We must try to safeguard against this. Prayer alone is sometimes not enough. The mind must also be clear --- then maybe the body will conform.

Prepare for summer when there will be no meetings so that everything will not be lost. These ideas are not subject to time or ordinary laws even if you do not adhere to them, believe in them or understand them.

You must be honest and try to work.